

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 28th June 1890.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		III.—LEGISLATIVE.	
Nil.		The Mussulman opposition to Mr. Bradlaugh's Bill ...	597
II.—HOME ADMINISTRATION.		The Bill to amend the Cattle-trespass Act ..	598
(a)—Police—		The Maharaja Holkar ...	ib.
The Umritsur case ...	589	IV.—NATIVE STATES.	
Police reform ...	ib.	Nil.	
Increase of bad characters in Calcutta ...	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF	
Police reform ...	ib.	THE PEOPLE.	
The Calcutta Detective Police and the Congress ...	590	Scarcity in the Magura sub-division of the Jessore	
The inefficiency of the Bengal Police ...	ib.	district ...	ib.
The proposed Police Committee ...	591	VI.—MISCELLANEOUS.	
Dacoities in the Serampore sub-division of the Hooghly		The coming tour of the Lieutenant-Governor ...	599
district ...	ib.	The proposed enquiry into the indigo disputes in	
A case of police oppression in Calcutta ...	ib.	Jessore ...	ib.
Police reform ...	592	The case of Pundit Hridaya Narayan of Cawnpore ...	ib.
Police reform ...	593	Baboo Amrita Lal Ray ...	ib.
(b)—Working of the Courts—		The case of Pundit Hridaya Narayan of Cawnpore ...	600
The working of the Indian High Courts ...	594	The <i>Sahachar</i> and the <i>Gazette of India</i> ...	ib.
Baboo Asutosh Sarkar, Deputy Magistrate of Dacca... ..	ib.	The Matwali of the Hooghly Imambara ...	ib.
An Indian killed by a European ...	ib.	Sir Steuart Bayley's coming tour ...	ib.
Mr. Luson ...	ib.	The Hindu religion under English rule ...	ib.
Mr. Hopkins, Magistrate of Moradabad ...	ib.	Sir Steuart Bayley's coming tour ...	ib.
Baboo Jayagopal Singh, Officiating Subordinate Judge		Sir John Gorst ...	ib.
at Burdwan ...	595	Baboo Amrita Lal Ray ...	601
(c)—Jails—		The Exchange question ...	ib.
Nil.		The Car festival at Phulbari in the district of Patna ..	ib.
(d)—Education—		The Cawnpore case ...	ib.
The Central Text-Book Committee ...	ib.	Baboo Amrita Lal Ray, Editor of the <i>Hope</i> newspaper	ib.
The law examinations ...	ib.	The Congress ...	602
(e)—Local Self-Government and Municipal Adminis-		Hindus and Mussulmans ...	ib.
tration—		The Doorga Poojah holidays ...	ib.
The question of a gift of money by the Burdwan		The Fakir Rajendra Nath ...	603
District Board to the Burdwan Municipality ...	ib.	Want of good drinking water in some villages in	
The Resolution on the Calcutta rate-payers' memorial	ib.	Maldah ...	ib.
The condition of the streets, &c., in Calcutta ...	596	The Jessore indigo question in Parliament ...	ib.
(f)—Questions affecting the land—		India's military strength ...	604
Nil.		URIYA PAPERS.	
(g)—Railways and communications, including canals		Government officers in Balasore joining political	
and irrigation—		movements ...	605
Drinking water on the Jhansi Railway line ...	ib.	The Congress agitation in England ...	ib.
Accidents in the Midnapore canal ...	ib.	An appointment in the Balasore Zillah School ...	ib.
(h)—General—		The Bengal Government and the Poojah holidays ...	ib.
The new Income-tax rules ...	ib.	Stamped applications for posts in Government offices... ..	ib.
Baboo Asutosh Sarkar, Deputy Magistrate of Dacca,		ASSAM PAPERS.	
and Baboo Jogendro Nath Mookerjee, Sub-Deputy		The transfer of a teacher of the Silchar Zillah School	ib.
Collector of Madhubani ...	597	Mr. Driberg, Deputy Commissioner of Lakshimpur ...	ib.
The three dismissed Assistant Surgeons ...	ib.	Oppression in India ...	606

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	
2	"Ave Maria" ...	Calcutta	.....
3	"Divakar" ...	Ditto	.....
4	"Hitakari" ...	Kushtea	.....
5	"Kasipore Nibasi" ...	Kasipore, Burrisal	30	
6	"Purva Bangabasi" ...	Noakhali	.....
7	"Sahayogi" ...	Burrisal	.....
8	"Uluberia Darpan" ...	Uluberia	.....
<i>Weekly.</i>				
9	"Arya Darpan" ...	Calcutta	102	16th June 1890.
10	"Bangabasi" ...	Ditto	20,000	21st ditto.
11	"Bāngalā Exchange Gazette" ...	Calcutta	.....
12	"Burdwan Sanjivani" ...	Burdwan	302	17th ditto.
13	"Chandra Vilāsh" ...	Berhampore	250	
14	"Chāruvartā" ...	Sherepore, Mymensingh	500	16th ditto.
15	"Chattal Gazette" ...	Chittagong	800	
16	"Dacca Prakash" ...	Dacca	1,200	22nd ditto.
17	"Education Gazette" ...	Hooghly	885	20th ditto.
18	"Faridpur Hitaishini" ...	Faridpur	.....
19	"Grambasi" ...	Uluberia	800	23rd ditto.
20	"Gaurab" ...	Ditto	.....
21	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	
22	"Pratikar" ...	Berhampore	600	
23	"Rungpore Dik Prakash" ...	Kakinia, Rungpore	205	
24	"Sahachar" ...	Calcutta	500	18th ditto.
25	"Samaj o Sahitya" ...	Garibpore, Nuddea	...	1st, 8th, 15th, & 22nd June 1890.
26	"Samaya" ...	Ditto	3,806	20th June 1890.
27	"Sanjivani" ...	Ditto	4,000	21st ditto.
28	"Sansodhini" ...	Chittagong	800	
29	"Sakti" ...	Dacca	.....	17th ditto.
30	"Sarāswat Patra" ...	Ditto	300	
31	"Som Prakash" ...	Calcutta	1,000	23rd ditto.
32	"Srimanta Saudagar" ...	Ditto	.....
33	"Sudhakar" ...	Ditto	2,580	20th ditto.
34	"Sulabh Samvad" ...	Ditto	.....	21st ditto.
35	"Sarabhi o Patāka" ...	Chandernagore	700	20th ditto.
<i>Daily.</i>				
36	"Dainik o Samāchār Chandrikā" ...	Calcutta	1,500	22nd to 26th June 1890.
37	"Samvad Prabhakar" ...	Ditto	800	20th to 26th June 1890.
38	"Samvad Purnachandrodaya" ...	Ditto	300	20th, 21st & 23rd to 25th June 1890.
39	"Banga Vidyā Prakashikā" ...	Ditto	500	18th to 21st June 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
40	"Dacca Gazette" ...	Dacca	.....	23rd June 1890.
HINDI.				
<i>Monthly.</i>				
41	"Darjeeling Mission ke Māsik Samāchār Patrika." ...	Darjeeling	20	
42	"Kshatriya Patrikā" ...	Patna	200	
<i>Weekly.</i>				
43	"Aryāvarta" ...	Calcutta	1,500	21st ditto.
44	"Behar Bandhu" ...	Bankipore	.....	17th ditto.
45	"Bhārat Mitra" ...	Calcutta	1,853	19th ditto.
46	"Sār Sudhānidhi" ...	Ditto	500	
47	"Uchit Baktā" ...	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
48	"Jām-Jahān-numā" ...	Calcutta	250	20th ditto.

No.	Names of newspapers.			Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.							
<i>Weekly.</i>							
49	"Aftal Alum Arrah"	...	...	Arrah	...	300	20th June 1890.
50	"Anis"	...	...	Patna	...	.....
51	"Gauhur"	...	...	Calcutta	...	196	
52	"Al Punch"	...	...	Bankipore	...	.....
53	"Urdu Guide Darussaltanat"	...	...	Calcutta	...	340	
54	"Raisul-Akhbari-Moorshidabad"	...	...	Murshidabad	...	.....
URIYA.							
<i>Monthly.</i>							
55	"Asha"	...	...	Cuttack	...	.....
56	"Taraka and Subhavartá"	...	...	Ditto	...	.....
57	"Pradíp"	...	...	Ditto	...	.....
58	"Samyabadi"	...	...	Ditto	...	.....
<i>Weekly.</i>							
59	"Dipaka"	...	...	Cuttack	...	.....	7th ditto
60	"Utkal Dípiká"	...	...	Ditto	...	444	7th ditto.
61	"Samvad Váhika"	...	...	Balasore	...	205	5th ditto.
62	"Urya and Navasamvád"	...	...	Ditto	...	600	4th ditto.
PAPERS PUBLISHED IN ASSAM.							
BENGALI.							
<i>Fortnightly.</i>							
63	"Silchar"	...	...	Silchar	...	500	14th ditto.
<i>Weekly.</i>							
64	"Paridarshak"	...	...	Sylhet	...	450	16th ditto.

II.—HOME ADMINISTRATION.

(a)—Police.

The *Cháruvartá*, of the 16th June, says that the Punjab Government has done Ved Kour a grievous wrong by stating in its resolution that she has a

CHARUVARTA,
June 16th, 1890

The Umritsar case. paramour. How could the Punjab Government have the heart to commit an act of so much cruelty on a poor woman without any evidence? The ruler of the Punjab, in attempting to chastise the police for its highhandedness, has himself acted in a more highhanded manner. India's blood is cold, or the country would have been convulsed for this oppression on a poor woman.

2. The *Sahachar*, of the 18th June, says that Government is mistaken in saying that a large percentage of crime goes unpunished, and that Magistrates—

SAHACHAR,
June 18th, 1890.

Police reform. and especially Native Magistrates—and Judges do not punish offenders adequately. As regards the first statement, it must be borne in mind that the police in this country possesses very little detective ability, and want the offenders themselves to furnish evidence of their crimes. Considering the way in which the police service is at present constituted the only way of reforming it seems to be to facilitate the entrance of educated men into it.

As regards the second statement—does Government wish that the Magistrates should inflict the hardest sentences which the law empowers them to inflict? The Barrister-Magistrates of Calcutta, Madras, and Bombay are surely not weak-minded men, and yet the sentences which they pass appear lighter compared with those that are passed by Native Magistrates in the mofussil. Government seems to think that the smallness of the number of Europeans in the Subordinate Executive Service has much to do with the leniency which is supposed to be shewn to offenders. But it ought to bear in mind that uncovenanted European Magistrates are in every way inferior to Native Magistrates. They possess neither the ability of the civilians nor any knowledge of the condition of the people. They are, thus a useless set of officers, and the description given of them by Government as a superior class of men is perhaps intended to be a reply to the demands of the Congress. Government says that the Natives, such as they are, must as now, be employed in the non-covenanted service, but are any steps, being taken to give effect to this statement? It is also proposed to require Magistrates to supervise more closely, than is now done, the work of their subordinates. But overworked as Magistrates now are, where shall they get time for this additional work? Not only Magistrates of districts but even sub-divisional officers have to do such an amount of miscellaneous work that they have hardly time left for the trial of cases. It is therefore desirable that Government should set apart a certain number of officers solely for the trial of cases, and thus prevent the performance of both judicial and executive work by the same officer.

3. The *Gauhar*, of the 20th June, says that it has repeatedly drawn the attention of the police authorities and of the Government to an increase of bad characters in the metropolis, but without effect. The only effective step that can rid Calcutta of these men is an enquiry by the police into the means livelihood of every resident of the town. Those who fail to give a satisfactory explanation at the enquiry should be required either to furnish recognizances for good conduct or to leave the town.

GAUHAR,
June 20th, 1890.

4. The *Surabhi-o-Pataká*, of the 20th June, says that as the Government of India is now enquiring into the subject of police reform, the different Provincial Governments contemplate appointing committees for the purpose of

SURABHI-O-PATAKA,
June 20th, 1890.

ascertaining the character of the reforms which are needed by them respectively. It is, however, absolutely necessary to consult public opinion on the subject, for an enquiry conducted only by the officers of Government will be productive of no good results.

SURABHI-O-PATAKA.
June 20th, 1890.

5. A correspondent of the same paper says that Baboo Asutosh is a clerk in the standing Congress office, Calcutta.

The Calcutta detective police and the Congress.

As the office is situated in the north-eastern extremity of the town, Asu Baboo used to go to office through Cornwallis street from south to north. But all the offices of Government being situated in the southern section of the town, the employés in those offices travelling along Cornwallis street had to come from north to south. One day, while on his way to office, Asu Baboo met some of his friends, who were then going to office, in Cornwallis street. Upon being asked whither he was going, he replied jestingly, "Government officers go one way, the congressists go the opposite way." The conversation was overheard by an officer of the detective police, who immediately sent a report of it to Government, saying that he had himself heard a congressist say that the congressists are hostile to the officers of Government. It is now rumoured that this report has been sent on to the Secretary of State by the Government of India. The editor cannot vouch for the correctness of the story, but considering the ways of the detective police and the disposition of Government to believe whatever it says, the story cannot be dismissed as an incredible one. The only thing which seems to throw a doubt on the story is the fact that Asu Baboo is not now employed in the office of the Congress.

BANGABASI,
June 21st, 1890.

6. The *Bangabasi*, of the 21st June, has the following:—

The inefficiency of the Bengal police.

The Government attributes the inefficiency of the Bengal police to their not receiving help in the detection of crimes from the village chowkidars. This can no doubt be theoretically remedied by placing the village chowkidars above pecuniary temptation, and placing them entirely under the control of the police, so that they may not be hampered by village influence in the detection of crime in their own villages. But practically it will be impossible to do so. A poor chowkidar will not be able to remain long in a village in which he plies the art of a detective among the villagers. To make the police efficient, it is necessary that the people themselves should love and help it. But it will be no easy thing to make the people love the police. That work will involve a thorough reform of the present police system, and a complete recasting of the British policy in India. The Lieutenant-Governor himself admits that there is a want of sympathy between the people and the police, but he does not clearly say how this can be remedied. And His Honour had good reasons for not telling plainly how cordial relations can be established between the people and the police. The policy of the English rulers of India is to keep their subjects in awe of themselves by the rigour of their administration, and it is to their interest that the people should fear the police, as otherwise it would not be easy for them to keep whole villages in check with the aid of a handful of policemen. Nor is the corruptibility of the police a less serious impediment in the way of a good police administration. The principal object of a police officer in making an investigation is not to detect a crime or a criminal, but somehow or other to fill his own pocket. Suppose a child dies of snake-bite in a village, the police comes to enquire, attributes the accident to foul play, and threatens to send up the child's father to the thana along with the corpse. But no sooner some pieces of coin make their way into the officer's hand, than all his suspicions of foul play vanish, and the order for burning the corpse is given. This is a typical case showing how the people are oppressed by the police, and why they fear to invite the police to their doors by giving

information of crimes committed within their knowledge. Information of crime will not reach the ears of the police or of the Magistrate unless Government removes the causes which make people fear the police. The people would rather have their lives made miserable by frequent crimes among themselves than run headlong into the far greater evil of police oppression by informing the latter of those crimes. Even those who have the courage to give information to the police cannot expect to have justice done to them unless they can offer them a larger amount as bribe than the other party.

Government can hope to rectify the evil only by effectually checking corruption among police officers. But to that end an increase of salaries will be quite ineffectual. The present police officers are corrupt to their very bone and marrow, and unless their whole race is exterminated, there is no hope that a better order of things will be established.

7. The *Sanjivani*, of the 21st June, says that the committee which is going to be appointed to report upon the subject of police reform in Bengal will have

The proposed police committee.

Mr. Beames, formerly Commissioner of the Burdwan Division, and now one of the members of the Board of Revenue, as its Chairman, and Mr. Veasey, the author of the secret police circular, as its member. Mr. Beames is a good hand at report writing, and Mr. Veasey's ability has been displayed in his secret circular. And so the public will wait to see what comes of a committee constituted as this has been.

SANJIVANI,
June 21st, 1890.

8. The *Samáj-o-Sáhitya*, of the 22nd June, has heard from Serampore, in the Hooghly district, that dacoities are being frequently committed in those parts.

SAMAJ-O-SAHITYA,
June 22nd, 1890.

Dacoities in the Serampore sub-division of the Hooghly district.

The other day Mr. Pratt, the District Superintendent of Police, and Mr. B. Mitra, the Sub-divisional Magistrate, went to investigate a dacoity that had taken place within the jurisdiction of the Singur thana. Reports have also been received of dacoities at Champdani. Two of these dacoities have not yet been traced. What is the cause of this inefficiency of the Bengal police?

9. The *Dainik-o-Samáchár Chandriká*, of the 22nd June, says that in dismissing the case against the police inspector Kinsley and the jemadar Panchoo who were charged by Baboo Navadvipa Ghose,

DAINIK-O-SAMACHAR
CHANDRIKA,
June 22nd, 1890.

A case of police oppression in Calcutta.

of Bowbazar, Calcutta, with house-tresspass, the Magistrate, Mr. Handley, remarked that though he did not approve of the entrance of police officers into the zenana of a Hindoo family, still he was obliged to say that it was legally justified in the present case, and was effected in a very quiet manner. These remarks of the Magistrate will not please the Hindoos and Mussulmans. The Magistrate does not apparently know that the consequences of a police entry into a zenana would have been very serious under the Hindoo *regime*, and would, under the Mussulman *regime*, have involved even the loss of many lives. And is such oppression to be tolerated, simply because the country is ruled by the English? In England there is no zenana, and Englishwomen have no *abru*. So that to enter a house in England is not the same thing as entering a Hindoo or a Mussulman house in India. In English society, no woman feels defiled by being touched by a stranger and not even a closer intimacy with a stranger is an impropriety. Mr. Handley has, therefore, been unable to appreciate Hindoo and Mussulman feeling in this matter. Mr. Handley thinks that as there are in Calcutta a strong bar, a strong press, and a strong public opinion, free entry into houses by the police under the English law cannot be productive of harm. But there is the fact that, in spite of a strong bar, a strong press, and a strong public opinion, a gross act of oppression in the way of house entry has been committed by the police in Calcutta. If Mr. Handley had the heart of a Hindoo and the mind of a Mahomedan,

he would have been able to form a right idea of the nature of the oppression which has been committed by Kinsley and Panchoo in the house of Navadvipa. It is because the blood of the Bengali is cold that their heads were not severed from their bodies then and there. The writer appeals to the Lieutenant-Governor, to the Viceroy, to the High Court, to everybody, in fact, to take remedial measures. Is there anarchy in the land? Police oppression has deeply agitated men's minds, and it would be highly improper to increase the power and prestige of such a police.

DACCA PRAKASH,
June 22nd, 1890.

Police reform.

10. The *Dacca Prakash*, of the 22nd June, has the following on the police despatch :—

1. The proposal to increase the salaries of police officers is very satisfactory. But the wholesale increase which has been proposed is objectionable. The salaries of the lower grade officers, for instance, do not call for increase in any case. There is also no reason why the salaries of the higher grade officers should be increased by leaps and bounds as has been proposed in the despatch. As promotion can now be secured by all classes of police officers from the constable upward there is no necessity for increasing their present scales of salaries, thereby inflicting pecuniary loss upon the public. As a darogah will have the prospect of some day becoming an Inspector, his present maximum salary of Rs. 80 per month ought not to be increased. And as an Inspector will be able to become a Deputy Magistrate, he ought to be satisfied with a maximum of Rs. 200 per month in lieu of his present maximum salary of Rs. 250 per month.

2. The proposal to increase the salaries of the chowkidars, and to bring them under greater police control is of an alarming nature. As the chowkidar can do all his duties without leaving his village, and without detriment to his private avocations, even his present salary must be considered rather high for his post. The tyranny exercised over him by the police officers, who compel him to do all sorts of menial offices for them, makes it difficult for him to perform his own work properly; and as he has to leave his village frequently, and to reside either in the thana or in the sub-divisional head-quarters or in some other place, as required by the police, he often remains ignorant of what goes on in his own village. Again, as the fear of increasing their own work often leads police officers to reject much of the information which is given to them by the chowkidar, the latter omit to give their information in many cases. In short, the chowkidars are so harassed and ill-treated by the police that no good men care to enter the chowkidari service, and the misery of the chowkidar is the burden of many a song sung by the Bengal villager. And so, unless the chowkidar is freed from the undue influence which is now exercised over him by the police, he will never be able to do his duties properly. Under these circumstances, the only effect of increasing the power of the police over the chowkidar will be to make the former a partner in the pay and perquisites of the latter. Again, an increase of the chowkidar's salary will, by increasing the chowkidari-tax, add to the poverty and misery of the people, whilst a league between the police and the chowkidars will, by increasing the power of the latter, be a source of increased annoyance to the villagers. Thus both the proposals of Government mentioned above are objectionable. Government can increase the efficiency of the chowkidars by requiring police officers not to detain them in the thanas and to send them away with receipts immediately after receiving from them forms describing the condition of the villages, by prohibiting the former from employing the latter on their private work, and by requiring the chowkidars to attend at the thana not more than one day in the week. The present practice under which punchayets are required to deposit the proceeds of the chowkidari-tax with the police officers, often gives the latter an opportunity of defrauding chowkidars of portions of their salaries.

a proceeding which necessarily involves the punchayets in much pecuniary loss and inconvenience. Now that Government is desirous of reforming the police administration, it should direct its attention to this point. The writer has read with sorrow the Lieutenant-Governor's statement that the jury system is unsuited to this country; that the Native Magistrates are weak; and that the number of Europeans in the Subordinate Executive Service is very small, and so on, and Lord Lansdowne's answers to some of these statements has pleased the writer. As His Excellency has remarked, the Lieutenant-Governor's statement that the jury system is not suited to this country is one which is not the result of an enquiry. Jurors do not acquit indiscriminately; they acquit only those whose offences are not proved. Sometimes the High Court acquits prisoners whom the jury find guilty. Witness the case of O'Hara. Failure of police prosecutions is due in most cases to the practice resorted to by the police of manufacturing evidence and not to any other cause. Government probably wishes that Magistrates and jurors should convict every person sent up by the police for trial. And the existence of such a desire in the mind of the Government is calculated to cause alarm.

11. The *Dacca Gazette*, of the 23rd June, has the following in continuation of the article on police reform communicated to it by a correspondent (see

Police reform.

Report on Native Papers for week ending the 21st June, paragraph 11):—

Some people are of opinion that the small salaries given to constables, Sub-Inspectors, &c., deter educated and honest men from entering the police department. But is it really thought that if the salaries of the constables were made so high as Rs. 20 per month, the undergraduates of the University would enter the service in order to become constables? And supposing that they did so for want of other or better employment, should anybody say that these English educated, ease-loving Baboos would be able to do a constable's work as efficiently as the hardy low class man who now does it? As for appointing educated men as head-constables, Sub-Inspectors, and Inspectors, the writer can only cite the case of a B.A., who, having been appointed to an Inspectorship, had to resign his appointment very soon, partly owing to his inefficiency, and partly because he could not bring himself to like the manner in which his superior treated him. Experience is of the first importance to a police officer, and it is a quality which all graduates in police service will lack. They may be good hands at report-writing, but they can never be expected to be skilful in diving into the secrets of thieves, dacoits and similar pests of society. A Sub-Inspector, who had once been a schoolmaster, was once heard to say that as a schoolmaster he was an honest and polite man, but as a policeman he talked nothing but obscenity. What good then can increase of salaries be expected to do to the service? The salaries of the constables should not certainly be increased if constables are to be recruited from the ranks of society from which they are now recruited and from which they ought to be recruited if they are to be efficient men. The ordinary monthly earnings of men belonging to the classes from which constables are recruited never exceed the monthly pay of a constable.

The arguments in favour of giving increased salaries thus fall to the ground. Government should not therefore take the contemplated measure now when retrenchment is going on in all other departments. To increase the salaries of police officers without the least chance of securing greater efficiency will be to throw away the poor Indians' hard-earned money. To do so will be like robbing Peter in order to pay Paul. And not even the Government can make that possible which is in itself an impossibility. The plan it has hit upon of putting down bribery by giving better pay will fail to eradicate the evil.

DACCA GAZETTE,
June 23rd, 1890.

(b)—Working of the Courts.

SAHACHAR,
June 18th, 1890.

12. The *Sahachar*, of the 18th June, says that, practically speaking, the High Courts in this country are responsible to nobody for their work. The Hon'ble Judges have always refused to be dictated to either by the local Governments or by the Supreme Government in matters connected with the administration of the justice by them. This state of things is hardly desirable, specially when it is considered that failure of justice caused by mistakes on the part of the Judges injures the reputation of the Government more than that of the Judges themselves. The writer does not, of course, mean to say that the Government should exercise authority over the Judges of the High Court at every turn. What he means to say is that there can be no harm, and, on the contrary, much good may be done, if an officer like the Judge Advocate-General of the Army in European countries is appointed to look after the working of the High Courts. Many of the defects of the present system of administration of justice may be removed if Government appoints a minister of justice and deals with the High Courts through that officer.

SUDHAKAR,
June 20th, 1890.

13. The *Sudhakar*, of the 20th June, says that if the allegations against Baboo Asutosh Sarkar, Deputy Magistrate of Dacca, prove to be true, he should be at once removed from the public service. It is these men who disgrace the bench.

SANJIVANI,
June 21st, 1890.

14. The *Sanjivani*, of the 21st June, has learnt, upon the authority of the *Amrita Bazar Patrika*, that a peasant in Bundelkhund whilst watering his field was hurt by a shot fired from the adjacent railway bungalow. The man having died from the effects of the wound, the European who had fired the shot was arraigned before the Magistrate, but was let off on the ground that he had hurt the man accidentally in shooting jackals. The writer hopes that the Government will not be slow in calling for the papers of the case and doing justice in the matter.

SANJIVANI.

15. The same paper says that Mr. Luson has been twice guilty of forging his own judgments. When Joint-Magistrate of Tirhoot he had his judgment in a certain case brought back from the Judge's Court, where an appeal against it had been preferred, and made the alterations he wished to make in it. And again when at Magura he altered, without the knowledge of the defendants in the case, the statement of the witness for the prosecution some sixteen days after it was taken down. That these young lions of British parentage should venture to do such things is due simply to the indulgence they receive at the hands of Government. Thus Mr. Luson, after his recent vagaries, has been promoted to the Magistracy of the Murshidabad district. The writer will not say anything against him now, but leave him to be properly dealt with by the authorities. If Sir Steuart Bayley fails to do justice in the matter, a stigma will attach to his name.

SOM PRAKASH,
June 23rd, 1890.

16. The *Som Prakash*, of the 23rd June, refers to the trial and conviction of Daniel Kelly by Mr. Hopkins, Joint-Magistrate of Moradabad, and observes as follows:—There can be no doubt that for his impartial decision in this case, Mr. Hopkins will be blessed by everybody. The extent to which Mr. Hopkins, a civilian living with and among civilians, has been able to free himself from the influence of the civilian clique is really wonderful. People will have fewer complaints to make if all other Magistrates follow the example of Mr. Hopkins. The writer heartily thanks Mr. Hopkins and prays to God to bless him with long life and prosperity.

17. A correspondent of the *Dainik-o-Samachar Chandrika*, of the 24th June, says that as the file of Baboo Jayagopal Singh, Officiating Subordinate Judge of Burdwan, is a very heavy one, he is wrong in spending so much of his time in Court over petty and small matters.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 24th, 1890.

(d)—Education.

18. The *Sahachar*, of the 18th June, says that the list of text-books for the middle English schools, which has been published in the *Calcutta Gazette* of the 18th instant, contains the names of many new books. The members of the Central Text-Book Committee deserve thanks for the activity they are showing in the performance of their duty.

SAHACHAR,
June 18th, 1890.

19. The *Aryavarta*, of the 21st June, fails to understand the meaning of the new rule prohibiting all who have not passed the F. A. or B. A. Examination from appearing at the law examinations. Perhaps the spectacle of a yearly increasing number of lawyers is an eye-sore to the authorities. If the object of the framers of the rule be to throw an obstacle in the way of people entering the legal profession, why do they not require of the candidates for the law examinations some knowledge of medicine and engineering as well, or why do they not say that none but B. As. of the English Universities will be admitted to those examinations? The writer fails to see what the passing of the F. A. or B. A. Examination has to do with a knowledge of the law. The rule in question will only serve to exclude Beharis and Musulmans from the legal profession.

ARYAVARTA,
June 21st, 1890.

(e)—Local Self-Government and Municipal Administration.

20. The *Burdwan Sanjivani*, of the 17th June, says that the Burdwan Municipality has asked of the District Board of Burdwan a gift of Rs. 30,000 for the purpose of extending its water-works. There can be no doubt but that the water-works of the municipality stand in need of extension, but the question is, has the District Board any right to spend the money at its disposal for purposes other than those for which it is expressly intended? The Board collects the road cess for the express purpose of supplying the wants of the villagers in the way of improving village roads and supplying good drinking water to the villages. It has as yet done very little either way, as is clear from the references to the subject made in last year's Bengal Administration Report. The writer has also obtained letters from a large number of correspondents complaining of severe scarcity of water in all parts of the district, and protesting against the use of the Board's money for the purpose of extending the water-works in the town of Burdwan. The Board will not therefore be justified in making the gift asked for.

BURDWAN SANJIVANI
June 17th, 1890.

The resolution on the Calcutta rate-payers' memorial.

21. The *Surabhi-o-Pataká*, of the 20th June, makes the following remarks on the Government resolution on the Calcutta rate-

SURABHI-O-PATAKA,
June 20th, 1890.

payers' memorial:—

There are many who never expected to hear from Sir Steuart Bayley the hard things which have been said in the resolution. But to put the matter rightly, these hard things have been said not by Sir Steuart Bayley, but by his Secretary, Mr. Cotton, in his name. Many people know how closely Mr. Cotton is connected with the new Municipal Act. It is the general belief that Sir Henry Harrison is the author of that Act, but it is nevertheless a fact that Mr. Cotton also rendered much assistance in the framing thereof. It is, therefore, not at all unlikely that Mr. Cotton should

try to defend its provisions. If Mr. Cotton had not now been at the head of the Municipal Department of the Bengal Secretariat, it is probable that the agitation of the rate-payers would have borne fruit. The writer is, however, sorry, not because the prayer of the rate-payers has not been granted, but because the rejection of their prayer has brought discredit on the name of Sir Stuart Bayley. His Honour is such a wise and discriminating ruler that people thought that, even if he should be unable to grant their prayer, he would express sympathy with them in their distress and try to comfort them with kind words. And it is to be regretted that, instead of using kind words, Mr. Cotton has used words which are hardly consistent with the dignity of the Bengal Government. The resolution seems to have been written with the object of rebuking the people of Calcutta. Though Mr. Cotton is the writer of the resolution, still, as it has appeared in the name of Government, Government must be held responsible for it. It is true that Government kindly ordered an enquiry into the complaints of the rate-payers, but it acted very improperly in placing the enquiry in the hands of Sir Henry Harrison. Sir Henry is the author of the Act, and it is no wonder that he should oppose the demand of the memorialists. And Sir Henry's friend Mr. Cotton has endorsed his views and written a resolution supporting those views. But the rate-payers should go on agitating until they compel Government to amend the Act.

SAMVAD PRABHAKAR,
June 26th, 1890.

22. The *Samvād Prabhākar*, of the 26th June, says that the streets, &c., of the town, without a single exception, lie under a depth of water after a shower of rain. This is due partly to the new drainage

The condition of the streets, &c., in Calcutta.

system. But so much of the mischief as is caused by ruts on the streets and by the closing of the sewer grating can be easily prevented, and is not prevented simply because the street sweepers and overseers neglect their work. No men of the municipality, with the occasional exception of a few *dhangars*, are to be seen in the streets after they have been flooded by a heavy shower. Mr. Lee should issue an order compelling all ward overseers to go round their wards with their subordinates after every shower of rain.

The footpaths are seldom repaired, and their condition is accordingly very deplorable.

The Chairman's attention is specially directed to the condition of the Chitpore Road and the footpath running along its whole length, and he is requested to visit the road personally one rainy day.

(g)—*Railways and communications, including canals and irrigation.*

BHARAT MITRA,
June 19th, 1890.

23. The *Bhārat Mitra*, of the 19th June, complains of the negligence of the *pani pandes* in railway stations in promptly attending to the calls of the passengers for drinking water. A worse evil than this

Drinking water on the Jhansi Railway line.

exists on the Jhansi Railway line, where there are no *pani pandes* at the station, but passengers have to draw water themselves from a tap. Considering that a train hardly stops at a station for more than five minutes, it is difficult for passengers to get water during their journey on this line.

GRAMVASI,
June 23rd, 1890.

24. The *Grāmvasī*, of the 23rd June, says that, as the absence of sufficient light on boats, dredgers and lock-boats in the Midnapore canal leads to accidents, the

Accidents in the Midnapore canal.

authorities should look to the matter. A boat laden with rice collided from this cause with a steamer on the night of the 30th Jaistha (12th June), and sank near Bambere.

(h)—*General.*

SAHACHAR,
June 18th, 1890.

25. The *Sahachar*, of the 18th June, says that it is not satisfied with the new Income-tax rules framed by the Government of India.

The new Income-tax rules.

26. The *Sanjivani*, of the 21st June, in an article headed the "Two Huzoors," observes as follows:—

Baboo Asutosh Sarkar, Deputy Magistrate of Dacca, and Baboo Jogendra Nath Mookerjee, Sub-Deputy Collector of Madhubani.

Baboo Asutosh Sarkar, Deputy Magistrate of Dacca, has been let off by the Magistrate with the simple punishment of a fine of

Rs. 100. But will the Government also deal with him with equal leniency? Government is just now posing as a moral teacher of the people, but the latter will have no faith in its professions if they do not accord with its performances.

Another huzoor, Baboo Jogendra Nath Mookerjee, Sub-Deputy Collector of Madhubani, at the time of his transfer from Krishnagore to his present post, enticed away the widowed daughter of a Brahmin of Krishnagore. There was a criminal prosecution against him, but he could not be convicted because the girl was above ten years of age. The question now is, will this man be punished departmentally or not? If Government allows such a scandal to continue in its service, people will certainly cease to believe that its professions for the moral improvement of the people are sincere.

27. The *Dainik-o-Samachar Chandrika*, of the 25th June, has the following:—

The three dismissed Assistant Surgeons.

The three Assistant Surgeons are all natives and very ordinary officers, whilst Dr.

Hilson is a high British official with innumerable Assistant Surgeons under him. Vetoing the action of such a man as Hilson, simply because the native papers and the native associations wanted it to be vetoed, would have been injurious to the administration, and would have detracted from British prestige. The countrymen of the dismissed Assistant Surgeons should therefore desist from attempting to do what from its very nature cannot be done. "Go where you will, to the Parliament, to Her Majesty herself, you will not get the redress you want. Who is there that can compromise the honour of Dr. Hilson?"

DAINIK-O-SAMACHAR
CHANDRIKA,
June 25th, 1890.

III.—LEGISLATIVE.

28. The *Sanjivani*, of the 21st June, says that it is a falsehood to say that the whole Mahomedan community of

The Mussulman opposition to Mr. Bradlaugh's Bill.

India is opposed to the National Congress. It will not be very far from the truth to say

that, with the exception of a few Mussulmans of position, that community is not really opposed to the movement. It is true that the petition against Mr. Bradlaugh's Bill has been signed by some forty thousand Mussulmans; but any one who knows how all these signatures have been obtained will at once say that they have been mostly obtained through a misrepresentation of the real object of the petition. That Mahomedan mollahs, instructed by men like Sir Syed Ahmed, should be able to induce thousands—nay lakhs—of ignorant Mussulmans by false stories to sign a petition is quite within the range of probability. The wire-pullers are also telling Mussulmans of all conditions that the passing of Mr. Bradlaugh's Bill will be followed by evil consequences to them. They are telling them, in the face of Government's policy of religious non-interference, that their religion will suffer at the hands of the elected Hindu members of the Councils; that their practice of slaughtering cows, based upon the injunctions of their religion, will be stopped; and that, if the elective principle is once allowed to be introduced into the Legislative Councils, they will be wholly excluded from those Councils. But the Mahomedans ought to understand that, far from excluding them from the Legislative Councils, the elective principle will give them greater facilities than they now enjoy for entering into those Councils. Mr. Bradlaugh's Bill provides that the number of elected members shall be proportional to

SANJIVANI,
June 21st, 1890.

the number of electors. So, if there be 40,000,000 Hindus and 20,000,000 Mussulmans in Bengal, and if the Government allows 60 members to be elected for the Bengal Council, there will be in that Council 40 Hindu members and 20 Mussulman members. The Mussulmans cannot deny that the proportion of Hindu to Mussulman members in the Bengal Council is now much higher than what it would be under Mr. Bradlaugh's proposed law. There is now in that Council only one Mussulman member for four Hindu members; the other nationalities in Bengal, such as the Eurasians, have now no representatives in the Bengal Council, but they will have their representatives in that Council if Mr. Bradlaugh's Bill passes into law. The Mahomedans will be themselves losers if the appointment of members to the Legislative Councils is left entirely in the hands of the Government. The real force of the anti-Congress agitation set up by a handful of Mahomedans will be clearly seen from the fact that a number of Mahomedans who had supported the anti-Congress propositions of a meeting held in the Tangail sub-division of the Mymensingh district did a few days later give their hearty support to the pro-Congress resolutions of another meeting when the real object of the movement was explained to them. They said that they had signed a petition against Mr. Bradlaugh's Bill because a distorted version of the contents of that Bill was placed before them.

BANGABASI,
June 21st, 1890.

29. The *Bangabási*, of the 21st June, says that a Bill to amend the Cattle-trespass Act will be shortly introduced into the Viceroy's Legislative Council. The writer is as yet ignorant of the contents of the Bill, but he would recommend that provision be made in it for abolishing the farming system and for appointing well-paid pound supervisors.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 24th, 1890.

30. The *Dainik-o-Samachar Chandrika*, of the 24th June, refers to the agitation against the Maharaja Holkar both here and in England, and says that it has received a correspondent's letter, wherein the charges against the Maharaja are regarded as the outcome of malice. There is a party in the State who, after the Maharaja's father's death, conspired to keep His Highness from the throne, and it is they who are now circulating compromising stories against him. His Highness has also made many enemies by his efforts to reform the administration. Formerly tradesmen used to cheat the State, and officers in the enjoyment of large salaries rendered no service in return. All this is now impossible, for the Maharaja is determined not to be cheated by any of his servants. He is always engaged in devising measures for the welfare of his people. The writer has heard many other men speak favourably of the Maharaja. The charges which have been brought against him in the House of Commons ought to be contradicted.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANJIVANI,
June 21st, 1890.

31. The *Sanjivani*, of the 21st June, has learnt from a correspondent that scarcity has been prevailing for the last three years in certain villages in the Magura sub-division of the Jessore district. The first two years the ryots received help from the local zemindars and talukdars, and did not therefore suffer much; but the same state of things continuing this year also, the ryots petitioned Government for advances. The Deputy Magistrate having made an enquiry by order of the Government, submitted his report. The ryots, after waiting for a long time for reply, had at last the misfortune to hear from the Joint-Magistrate of Magura that Government would make no advances. The ryots do not know what to do now. For the last month or two an abundant crop of mango has relieved their distress to some extent; but now that that source of subsistence is failing, it is horrible to think what will become of

them. It is earnestly to be hoped that, in the absence of relief from Government, the charitably disposed wealthy men of the country, whose number is not small, will come forward to their poor countrymen's succour.

VI.—MISCELLANEOUS.

32. The *Burdwan Sanjivani*, of the 17th June, says that it would be well if the Lieutenant-Governor should personally inspect the condition of the ryots of Jessore in the course of the tour on which his Honour is about to start.

BURDWAN SANJIVANI,
June 17th, 1890.

The coming tour of the Lieutenant-Governor.
The proposed enquiry into the indigo disputes in Jessore.

33. The *Sakti*, of the 17th June, has the following:—

SAKTI,
June 17th, 1890.

It is said that the Lieutenant-Governor will shortly depute a trustworthy officer to enquire into the real causes of the indigo disputes in Jessore. Happy news indeed! But how far the enquiry will produce the desired result is very doubtful. A similar enquiry under Sir Rivers Thompson revealed the fact that criminal courts were held in the factory managers' own houses, but beyond producing a temporary check, no attempt was made to meet the evil. No amount of enquiry will effectually check the oppression of the ryots by the indigo-planters if Government do not insist upon a rigorous enforcement of its laws. The Bengal Tenancy Act was enacted just after the Pubna disturbance with a view of making similar disturbances impossible in future. Why not extend the Act to the Jessore district, and give the Jessore ryots rights which are enjoyed under the Act by their brethren in the other districts of the Lower Provinces? The indigo-planters should also be compelled to keep a portion of their lands apart for growing indigo, and to distribute the rest among the ryots. If some such steps are not taken, mere enquiries at intervals of four or five years will do no good.

34. Referring to the case of Pundit Hridaya Narayan of Cawnpore, the same paper says that though this is not the first display of ill-feeling towards the Congress by a Magistrate, still the news from Cawnpore is really astounding in its nature. Surely the Anglo-Indians have lost their senses if they think of converting India into another Ireland. Sir Auckland Colvin should lose no time in making an enquiry into the matter.

SAKTI.

35. The *Sahachar*, of the 18th June, refers to Baboo Amrita Lal Ray's letter in the *Statesman* newspaper, and observes as follows:—

SAHACHAR.
June 18th, 1890.

Baboo Amrita Lal Ray.
The letter does not furnish particular evidence of Amrita Baboo's good sense. He made an error, and has acted like a really honest man by admitting it. It is only men of true courage that can act in this way, and Amrita Baboo deserves credit for acting as he has done. It is also very gratifying that he now appreciates the merits of the British Government, and has become loyal to it like other Indians. But he would have done well if he had said nothing about Baboo Surendranath's using his letter as a threat against him, and giving his name out of a feeling of enmity, and about his having formed Fenian connections under the spell of Baboo Surendranath's teaching and oratory. These statements will not be believed by the public. Did Baboo Surendranath tell him to enter the ranks of the Fenians? He says in his letter that Baboo Surendranath did not reply to the letter which he wrote to him from America. Why does he say this? He has tried to defend his conduct very much in the manner of a school-boy who, when charged with an offence by his master, tells him that he did the offence at the instigation of one of his school-fellows. The writer does not mean to say that Baboo Surendranath is wholly free from blame: on the other hand he believes that it is he who has made the whole world of school-boys priggish and spruce. But he must nevertheless say that in speaking of

Surendra Baboo and the Congress movement, Baboo Amrita Lal has gone beyond his limit. He has attacked the Congress movement, but can he say conscientiously that the demands of the Congress are improper? Baboo Amrita Lal should not have played into the hands of his enemies so far.

SAHACHAR,
June 18th, 1890.

36. The same paper refers to the petition which has been submitted to Sir Auckland Colvin by the friends of Pundit Hridaya Narayan, and observes as follows:—
The case of Pundit Hridaya Narayan of Cawnpore.

A perusal of the petition shews that the Magistrate of Cawnpore has lost the confidence of the people of that town, who had regarded him as their enemy, and even think that he connives at the acts of oppression committed by the police against them. A similar misunderstanding existed between Mr. Luson and the people of Jessore, the latter having plainly told the former that he had lost their confidence. This state of things is hardly desirable, and is due, in the case of Pundit Hridaya Narayan, to the antipathy of the officers of Government to the Congress movement. It is, however, late in the day to try to arrest the progress of that movement. If however, Government officers think that movement to be ill-timed, they should, instead of shewing hostility to it and thereby setting the people against them, take the latter into their confidence, and explain to them their views on the subject. They will find this method of conciliation to be of more use than any attitude of hostility to the Congress movement can possibly be. Anyhow, it is not at all desirable that any feeling of enmity should grow up between the people and their Magistrates.

SAHACHAR.

37. The same paper says that though Government supplies the *Gazette of India* to many of its younger contemporaries, it has not yet shewn the same favour to it. It cannot be said that this paper has not been supplied with the *Gazette*, because it has not asked for it; for in many cases the favour has been conferred unasked.

SAHACHAR.

38. The same paper says that the action of the Mutwali of the Hooghly Imambara has quite astonished it. While no Hindoo objects to the *Moajim's* shrill cry of "Allah," the Mutwali objects to the ringing of bells and the blowing of conches in the Hindoo houses situated near the Imambara. Everything has its proper limit, and in this matter of the blowing of conches in the Hindoo houses the Mutwali has gone beyond the proper limit.

SAHACHAR.

39. The same paper advises Sir Steuart Bayley to take advantage of his proposed tour in the mofussil to visit Jessore, and to ascertain on the spot which of the contending parties, the planters or the ryots, are most to blame.

BHARAT MITRA,
June 19th, 1890.

40. The *Bhārat Mitra*, of the 19th June, says that the Hindoos are faring no better under British rule in respect of their religion and religious observances than they did under the Mahomedans. In spite of the Government policy of religious non-interference, the temple of Mahabirjee at Curbhunga has been demolished by mehters, the temple of Durgajee at Benares has been forced into by a Mahomedan, and it is now heard that the Magistrate of Patna has prohibited the drawing of the car of Jagannath in Phulbari.

SAMAYA,
June 20th, 1890.

41. The *Samaya*, of the 20th June, says that if there be truth in the *Indian Daily News* newspaper's statement that Sir Steuart Bayley will shortly start on a tour, the writer will request His Honour to pay a visit to Jessore and to see the condition of the people there with his own eyes.

SAMAYA.

42. The same paper says that the other day Mr. Bradlaugh asked Sir John Gorst, in the House of Commons, whether it was a fact that the Government of India tried to bring over to its side some newspapers published in this

Sir John Gorst.

country, and whether it has succeeded in its efforts, and, if so, how much money did the attempt cost it. Sir John Gorst said in reply that he knew nothing of the matter and had received no official papers in connection with the subject. Does a thief easily admit his guilt?

Baboo Amrita Lal Ray.

43. The same paper refers to Baboo Amrita Lal Ray's letter in the newspapers,

SAMAYA
June 20th, 1890.

and observes as follows:—

The readers of this paper will be astonished to learn that the writer of this letter is no other person than the anti-congress editor of the *Hope* newspaper, who belongs to the same party as the editor of the *Bangabasi* newspaper. The writer never dreamt that the editor of *Hope* would try to bring discredit on the name, not only of the Bengali, but of the Indians too. Fear and a desire to hide his antecedents have made Baboo Amrita Lal extraordinarily loyal. For the purpose of securing the favour of Government, Baboo Amrita Lal is playing the rôle of an anti-congressist in denouncing the congress movement as a movement that has its origin in sedition and disloyalty, and is trying his best to discredit that movement. His letter in the newspapers contains nothing but an attack on Baboo Surendranath, and an abuse of the congress movement and its supporters, and of the Congress Committee in England. He was, according to his own statement, a fool at 25, and has become thoughtful and wise in the course of the few years that have elapsed since that time.

44. The same paper says that the present favourable rate of exchange is due to the silver legislation of the United States Government, and invokes

The Exchange question.

blessings on that Government. As the loss from exchange will now become smaller and smaller, the financial difficulties of the Government of India will to a great extent disappear. That Government should, therefore, abolish the income-tax and other direct taxes which cause so much vexation in the country.

SAMAYA.

45. The *Surabhi-o-Pataká*, of the 20th June, says that the policy of repressing the Hindoos is gradually gaining in strength, and refers, by way of illustration, to the prohibition of the car-festival at Phulbari in the district of Patna, at the instance of the Mahomedans of that place. The Hindoos moved the High Court against the order of prohibition passed by the Magistrate, but the High Court refused to interfere in the matter. These things show how well the Government acts up to its professions of perfect neutrality in religious matters.

SURABHI-O-PATAKA,
June 20th, 1890.

The Cawnpore case.

46. The same paper refers to the case of Pundit Hridaya Narayana of Cawnpore, and

SURABHI-O-PATAKA.

remarks as follows:—

The followers of the congress movement will henceforward have to be prepared to receive personal violence. Fighting in words will no longer do, for the officers of Government, forgetting *dharma*, have now begun to form mean conspiracies for the purpose of protecting their interests.

47. The *Samvad Prabhakar*, of the 20th June, says that Baboo Amrita Lal Roy, Editor of the *Hope* newspaper, has brought a stigma upon the loyal Bengalis by saying that he had dealings with the Fenians during his stay in America six years ago. Nothing can be a greater reproach to the Bengalis than this. The Baboo has certainly rendered himself liable to his countrymen and to his Government for a grave offence—an offence which is neither expiable nor pardonable.

SAMVAD PRABHAKAR,
June 20th, 1890.

Baboo Amrita Lal Roy, Editor of the *Hope* newspaper.

SUDHAKAR,
June 20th, 1890.

48. The *Sudhakar*, of the 20th June, says that the National Congress is a misnomer, seeing that neither Hindus nor Mussulmans have any sympathy with it. The

The Congress.

congressists themselves no doubt say that it is the cord that has bound all the diverse nationalities of India in one strong tie. But any one knowing how matters stand below the surface of affairs will admit that the Congress has only caused the fire of jealousy between the Hindus and the Mussulmans to burn with increasing fury. There would have been some propriety in the name if the Congress had represented the whole of even the Hindu community. But it does not do even that. The leading Hindu journals—*Reis and Rayyet*, the *Indian Nation*, *Hope*, the *Bangabasi*, and the *Dainik* are opposed to the Congress.

SUDHAKAR.

Hindus and Mussulmans.

49. A correspondent of the same paper writes as follows :—

About three years ago two respectable Mussulmans of Shillong having killed two cows for religious purposes, the matter somehow attracted the attention of the Hindu residents of the place, although every precaution was taken to prevent the slaughter from coming to the public notice. The Hindu gentlemen failing to have their Mussulman neighbours convicted criminally, caused a municipal bye-law to be passed prohibiting the Mahomedan residents of the place to kill cows, although the Hindus were left at perfect liberty to kill goats, and the Kharias to kill pigs, which are an abomination to the Mussulmans. Largeness of mind indeed! The Mussulmans are not so stupid as to think that their condition will be improved by making common cause with these narrow-minded Hindus.

The Editor sees no reason to disbelieve the above story, nay, he is sure such occurrences are now taking place every day throughout India. If such things are possible under a liberal Government, there cannot be the slightest doubt that the Mahomedans will be compelled to give up all their religious observances under a representative Government like the one which has been proposed by the Congress. Will any one, after this, advise any Mahomedan to join the Congress movement?

BANGABASI,
June 21st, 1890.

50. The *Bangabasi*, of the 21st June, considers it probable that one of the reasons which, though not openly adduced, has weighed with the Government in

The Durga Puja holidays.

coming to the conclusion that the Durga Puja holidays are not required by its Hindu servants for purely religious purposes, is that some Baboos instead of spending those days in the worship of their goddess, as, being Hindus, they should, take advantage thereof to indulge in all sorts of holiday making. The Englishman now sees the railway stations crowded during these holidays by Baboos eager to visit Bombay and other places, and he is certainly not so foolish as to think that the capital of the Western Presidency is the chief seat of the Durga Puja festival. Then, again, there are organs of these Baboos in the press which are denouncing the worship of 'idols' all the year round, and which are never weary of telling Government that the puja holidays are very useful as giving opportunities to its poor clerks for visiting their wives, children and friends in the villages. For these Baboos, therefore, the writer will not be sorry to see the Durga Puja holidays abolished and the Christmas vacation in winter extended to twelve days: and the Baboos themselves will not probably be sorry if this change is made.

But Government and the whole English community should know that these merry-making Baboos make only an infinitesimal fraction of the whole Hindu population of Bengal, and that the majority of this population still live for their religion, toiling from year's end to year's end in the cherished and ardent hope of collecting a small sum of money to be spent in the worship of their goddess Durga. For the sake of these men who

really constitute the Hindu population of Bengal, Government should refrain from curtailing the Durga Puja holidays. Any curtailment of these holidays will call forth sighs of grief from these religious people.

BANGABASI,
June 21st, 1890.

51. A correspondent has sent to the same paper the following accounts of Fakir Rajendra Nath's antecedents:—Rajendra Nath Dutt is a Kayastha of the village Rayana in the Burdwan district. He is now about thirty years of age, and about two and a half years ago, when the writer last met him, was neither very dark nor fair in complexion, neither fat nor thin, rather inclining towards thinness. He is a cheat:—

The Fakir Rajendra Nath.

- (1). Once on his return to his native village after a stay of some three months in Calcutta, he gave out to his friends that Baboo Dwarka Nath Vidyabhusan, editor of the *Som Prakash*, had died, and that he had been appointed to fill his place.
- (2). He once gave a false advertisement to the effect that he had started a charitable dispensary at Rayana and wanted subscriptions for the same.
- (3). He started a monthly paper under a false name, and disappeared after collecting subscriptions.
- (4). He made similar attempts at cheating under the pretext of publishing a new edition of the Koran.
- (5). He published a historical work, the whole of which was plagiarised from Dr. Ramdas Sen's work.
- (6). He has delivered public addresses at Midnapore and adjacent places in the character of a political sannyasi.
- (7). At Krishnagore and Jessore he gave himself out as an M. A. of the Calcutta University (though the writer never knew him to have passed any examination at all) and set on foot an agitation for the remarriage of Hindu widows.

He was also twice criminally convicted for forgery and other crimes.

And now it is said that the self-same man has joined the Congress movement. Woe betide the congressists! Surely they must have been fools not to see the true character of the man, and to enlist him in their ranks. But it is not their fault that they have not seen him in his true character, seeing what a smooth-tongued fellow he is.

The writer is sure that Rajendra is not at all displeased with the *Pioneer* for what it has been saying about him, and it is certain that Mr. Digby's publication of his article in England has highly gratified him. Rajendra is not an educated man. He has got by heart some high-sounding words and phrases which he can deliver with all sorts of gesticulations. He has also a book containing cuttings from the addresses of reputed orators, and from the writings of known authors. The writer knew of the existence of this book three years ago.

BANGABASI.

52. The same paper has learnt that the people of Amriti in Maldah are suffering from want of good drinking water. There is only one *beel* in the village, and it is used by about fifty surrounding villages. Nor is this one reservoir of water kept in a clean state. Will the authorities kindly direct their attention to the matter?

Want of good drinking water in some villages in Maldah.

53. The *Dainik-o-Samachar Chandrika*, of the 24th June, seems to think that they are right who say that more harm than good will result from the efforts of the Congress to bring pressure on Government from home with the object of inducing it to redress grievances. If Mr. Bradlaugh had not brought the subject of the indigo disputes before Parliament and induced the Under-Secretary to demand an explanation from the Government in this country, it is probable the authorities would

The Jessore indigo question in Parliament.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 24th, 1890.

of their own accord have come to the help of the ryots. As it is, the questioning in the House of Commons has made it impossible for the Government here to take that course. Government knows well that to blame Mr. Luson will amount to blaming Mr. Smith, the Commissioner, who upheld Mr. Luson's proceedings, and that to blame Mr. Smith, the Commissioner, will amount to blaming itself, for it supported Mr. Smith. Thus the fear of exposing itself has induced Government to remove the whole difficulty and to make short work of the matter by upholding Mr. Luson. Mr. Bradlaugh's questioning in the House may make Government cautious for a time, but if such questioning is persisted in, Government will be obliged to protest against it and ultimately to secure the abolition of the practice by representing to the Home authorities that the country is on the eve of rebellion, and that no questioning in the House calculated to hamper the administration can be permitted. Such a representation from the Government of India will be enough to put an end to the political agency in England, and to stop the mouths of Messrs. Bradlaugh and Digby. The present agitation for obtaining political concession from the people of England has already begun to bear fruit, and it teaches the lesson that it is foolish on the part of a body of ryots, who are incapable of defending their own interests, to act in such a manner as to incur the displeasure of the naibs and gomastas appointed by their zemindars.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 23rd, 1890.

54. The *Dainik-o-Samachar Chandrika*, of the 23rd June, has the following under the title of "Strength of India":—India is now weak. There is no

India's military strength.

strength in her heart and no strength in her body. Parasuram, it is said, destroyed the Kshatriyas twenty-one times; but failed nevertheless to make India nerveless. But thanks to the English Government, to English education, and to English civilisation, the Indians are losing all their strength and manliness. Their pulse has well-nigh ceased to beat. Surely such enervation of its subjects cannot but be injurious to the British Government, and bodes ill to it.

The Rajputs, Mahrattas and Sikhs are mere names. The earth does not tremble under the Rajput's feet; mountains and rivers no longer echo and re-echo the war-cry of the Mahratta, and the foe does not fly away at the very name of the Sikh. The English rulers have not acted wisely in reducing their Indian subjects to such a plight. For who but these Indian subjects of theirs shall help them in the event of a Russian invasion? But what help will a people so weakened in body and mind be able to render? It is true that the armies of the Native States will be a chief resource of the British Government in case of invasion or war. But the armies of the Native States too are poor in number and poor in strength. They are also ill-drilled and ill-officered, and they have not seen active service. It has been rightly said of them that they are a herd of coolies and carriers. The Chiefs of the Native States themselves are not to blame for the inefficiency of their armies. They always fear to incur the displeasure of the Supreme Government by any attempt at bettering the condition of their troops.

The English Government has only about three lakhs of soldiers in India, whilst Russia commands an army 45 lakhs strong, and can easily spare sixteen lakhs for invading this country. Would the rulers of India be able to repel such an invasion without calling in the aid of the native troops serving under the Indian Chiefs? It is quite clear that want of confidence in their fidelity prevents the British Government from giving them permission to increase and train their armies. Government has not yet been able to rid itself of its groundless fear that Native Chiefs possessed of large trained armies may rise against it. But it ought not to be so blind to its own interests, and if for no other purpose, at least for service under its own banner in case of foreign invasions, it should allow the

Native Chiefs to maintain their armies in a high state of efficiency. It should also establish a military college in India for training youths of respectable families to the soldier's art.

England should fear no foreign invasion of India when she has the Indians themselves at her back—Indians, among whom, at one time, were men like Pertap Singh, Man Singh, Todar Mall, Sivaji, and Ranjit Singh. "Yes, you have only to encourage the Indians, and Pertap Singhs, Man Singhs and Balavant Singhs will again appear among them. And the whole army of Russia increased even a hundredfold will fail to move you an inch from your place on the field of battle. Forbear to lay the axe at your own feet, and do not, if you would be strong yourselves, make the Indians more effeminate."

URIYA PAPERS.

55. The *Uriya and Navasamvād*, of the 4th June, gives the names of a certain number of Government officers in Balasore who have taken part in the proceedings of the Balasore National Society which is a political association.

URIYA AND
NAVASAMVAD,
June 14th, 1890.

56. Referring to the proceedings of the Congress speakers in the United Kingdom, the same paper observes that it is useless to make so much noise over Indian grievances when the Congress itself is no national association.

URIYA AND
NAVASAMVAD.

57. Adverting to the appointment of an alien Bengali to the post of Head Pundit of the Balasore zillah school, the same paper remarks that the nominee is a competent man, and fully deserves the confidence of the school authorities and of the pupils attending the higher classes of that school.

URIYA AND
NAVASAMVAD,

58. The *Dipaka*, of the 7th June, is mortified to learn that the Bengal Government have listened to the representations of the Bengal Chamber of Commerce on the subject of reducing the number of the Durga Puja holidays in so far as certain offices are concerned.

DIPAKA,
June 7th, 1890.

59. The *Utkaldipikā*, of the 7th June, does not at all approve of the measure of Government requiring applicants for vacant posts to attach court-fee stamps to their applications. The writer thinks that only the successful candidates can reasonably be required to pay such court-fees.

UTKALDIPIKA,
June 7th, 1890.

ASSAM PAPERS.

60. The *Silchar*, of the 14th June, protests against the transfer to Gauhati of Baboo Dinabandhu Bhattacharyya, third teacher of the Silchar zillah school. One of the charges against him is that he objected to write the register of attendance. But the plain answer is that, as it is the duty of the last teacher to write registers of attendance, why should the third teacher be asked to do the work year after year? Baboo Dinabandhu is an able and experienced teacher. He is dutiful, regular in his attendance, and possessed of great teaching power. He was reported against by the head-master simply because he incurred the displeasure of that officer. He is an inhabitant of Santipur, and his English and Bengali pronunciation is therefore much better than that of any other teacher of the zillah school. The interests of the Silchar zillah school will greatly suffer by his removal.

SILCHAR,
June 14th, 1890.

61. The *Paridarshak*, of the 16th June, says that Mr. Driberg, Deputy Commissioner of Lakshimpur, now the head of the Assam Police and Jail

PARIDARSHAK.
June 16th, 1890.

Department, having been raised to his present high position from the position of a Sub-Deputy Collector, is exercising his powers with a high hand. It appears from his reckless conduct that he is not a fit person to be entrusted with the responsibilities of the high office he holds. The following complaints are urged against Mr. Driberg:—

- (1) His ill-treatment and insulting language have caused two of his principal subordinates to retire early on pension; and another subordinate has recently resigned for the same reason.
- (2) His office is in a frightfully mismanaged condition owing to want of sufficient accommodation for the records, and it is not known that Mr. Driberg even made any attempt to set things right in this respect.
- (3) Mr. Driberg indirectly compels his subordinates to come to office on Sundays.

PARIDARSHAK,
June 16th, 1890.

62. The same paper has the following:—It is true that in India as in England the law confers great liberty on individuals, but in point of fact India does not enjoy the full liberty conferred by the law. The destruction of Hindu temples, the cruel oppressions practised by tea-planters on their coolies, and by indigo-planters on their poor ryots, the killing of natives by European soldiers, would such things be tolerated in any country except India? Any such thing happening in a European country would certainly be a signal for the people to rise in arms against their Government, would cause fire to flash from every eye, and would excite popular feeling to an extent that would keep their Government shaking to its very foundations until it roused itself from its slumber and adopted speedy measures for the removal of the people's grievance. The tide of oppression is easily stemmed in a country where people are animated by one common feeling, where they know what individual right and individual liberty are, and where the entire people know how to stand as one man against any attempt at oppression. It cannot be denied that the ineffective character of the Indian law is in a great measure the result of want of unity and fellow-feeling among the Indians themselves. The Indians are themselves to blame if their Government falls asleep from time to time. All the energy and fellow-feeling of the Indians are confined to their lip, and not a particle thereof is to be seen in their hearts. It cannot be wondered that the people should be oppressed whose patriotism is only a showy and seeming thing.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 28th June 1890.